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LUMINARY & ADVOCATE.

LEXINGTON, JANUARY 26, 1831.

CHRISTIAN BAPTISM AND IMMERSION,

Mr. Beebee, editor of the *New-York Baptist Register*, states it as his opinion, "that no words in the Greek language could possibly be selected to convey the idea to a Grecian, of the immersion of a person (the eunach) in water, so completely as those used in the original in the 38th verse of the 8th chapter of Acts," and he asks Dr. Ely, "if that opinion in his view be incorrect, to furnish him with the Greek words, which would render such an idea or action more clear and definite to a Grecian understanding."

In reply to this question Dr. Ely gives in the Philadelphian, the following

ANSWER.

I read thus; Acts viii. v. 36, "*And as they went along the road, they came upon some water: and the Eunuch said, Behold water: what forbids that I be baptised? v. 38. And he commanded the chariot to stand: and they both descended into the water, both Philip and the eunuch: and he baptized him. And when they had ascended out of the water, the Spirit of the Lord caught away Philip.*"

This I believe to be a literal translation, and I know not how the idea could be more clearly conveyed to one who reads Greek, that in their road, as they continued their journey, they came upon some water, through which they would naturally have rode; and that Philip and the eunuch descended from the chariot into the brook, rill, or pond which they found in their pathway. In this water they stood, and Philip baptized the eunuch. They then went up out of the water into the carriage which stood beside them; and Philip had no sooner reached his former seat than the Spirit of the Lord miraculously caught him away from the sight of the eunuch. In all this I must honestly say, that I see no evidence of any immersion of the whole body. They stepped down from the chariot into the water: the wheels of such vehicles were then very low, and there is no probability that the water was deep. They may have stood in water, and *ascended out* of water; not ankle deep. If here is any evidence of immersion it must be found in the declaration that he *baptized* him; that is, in the assertion that he dispensed to him the Christian rite of baptism.

I assert that I have *baptized nine hundred and forty-eight* persons since I have been pastor in Philadelphia, but I have not immersed one.

Philip and the eunuch were doubtless either barefoot, or shod with sandals; and in either case, in a hot climate, it was no inconvenience to get out of a low carriage into water. It was the most natural thing which they could have done, provided Philip had desired nothing more than to take up a handful of water and seal this new born servant of God in his forehead.

The only question, in my mind, which remains to be answered, is this: Does the word *Baptize*, in scriptural language, convey the idea of the complete immersion of the body of the person baptized; so that if he inadvertently lifts up his hands during the act of baptism, and his hands are not immersed with the other members of his body, it is no sacred baptism?

I have a little bookcase, full of Lexicons; but should I quote them, the common people of our fellow christians would not be able to judge of the accuracy of our criticisms; it appears to me, therefore, most reasonable to go to the Bible, and see whether the word *baptize* is so used there as to convey, by its connexion with other words, in the sentences in which it is used, the idea of immersion, and of immersion exclusively.

Mark vii. 4. And when they come from the market, (EAN ME BAPTISONTAI) except they should be washed (baptized) they eat not. And many other things there are which they have received to hold, as baptisms (BAPTISMOUS) of cups; and pots, and brazen vessels, and tables." Here the Jews are spoken of as *baptized*, on their return from market, when they had washed their hands; and the *tables*, or the *couches* on which they reclined at a meal, when *washed* are said to have been *baptized*. It would have been more difficult and unnatural to have *immersed* one of their couches, or tables than one of our common dining tables; and I feel persuaded that they were baptised merely by applying to them a wet cloth; just as a good house wife baptizes her breakfast table. If a Jew might be baptised by the mere washing of his hands, a Christian may by the washing of his face, or forehead. If a table may be baptized without immersion, a child may.

"Diverse washings," in Hebrew, ix. 10, are called in the original "diverse baptisms:" and hence I infer that any kind of washing, whether by affusion, sprinkling, or dipping, is in scriptural language a *baptism* of some kind; and that the word itself no more denotes the quantity of water used, or the manner of applying it, than the expression *to wash does*.

Luke xi. 38. "He marvelled that he had not first washed (EBAPTISTHE, that he should not first be baptized) before dinner." Here the washing of a man's hands is spoken of as the baptism of his person.

Luke xii. 50. "I have a baptism to be baptized with," said Christ, in reference to his death upon the cross; and in that baptism there was no use of water, no immersion into death and the cross.

Matt. iii. 11. "He shall baptize you with the Holy Ghost and with fire." Here no use of water was concerned; but when the Holy Spirit miraculously endowed the disciples with supernatural gifts, and as a symbol of his presence caused a tongue of fire to descend and sit upon the head of each, then the promise was fulfilled.—There was no immersion, of the persons baptized, into the Holy Ghost; no *dipping* or plunging of their persons into fire. Hence I conclude that the word baptism, as used in the scriptures, does not necessarily include the idea of immersion.

Christians are said to be *dead, buried and risen* with Christ. The union to Christ in virtue of which they are accounted thus to have died, to have been buried, and to have arisen with Christ, is spoken of as spiritual baptism, planting, marriage, birth, and new creation. Hence, "so many of us as were baptized into Jesus Christ were baptized into his death;" and we "are buried with him by baptism into death," and "have been planted together in the likeness of his death." Rom. vi. 3, 5. If *baptism* always implies dipping, plunging, or some kind of immersion, these passages would denote, that we were immersed into Christ himself, and into his death.

In Colossians ii. 12, the saints are said to be "buried with him in baptism;" but it is the spiritual baptism "into his death," spoken of as above; "wherein," or, "by which also they are risen with him, thro' the faith which is of the operation of God, who hath raised him from the dead." It is, therefore, by the exercise of faith in Christ that we are so united to him, and interested in his sufferings, or baptized into his death, that we are reckoned to be "complete in him;" and persons who have died, been buried, and arisen with him, as the surety of our souls for good.

Acts i. 5. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts ii. 3, 4, records the fulfilment of this promise thus, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." I see nothing like immersion in this baptism with fire and the Holy Spirit. His influences are spoken of, as *poured out, shed down*, diffused, as dew or rain; and not as a fountain into which we are immersed.

John resorted to places in the wilderness, to the banks of the Jordan, to Enon, where there was much water, for the accomodation of the multitudes who came with their families and their beasts of burden, and encamped near his place of preaching; just as our Presbyterian and Methodist Camp Meetings are assembled in similar locations, for similar purposes; but not for the sake of immersion in baptism.

I must close by saying, that to *baptize literally* is to apply water, to immerse, dip, plunge, or wash in some manner; that to administer Christian baptism, is to apply water in the name of the Father, Son and Holy Ghost, by the authority of Christ; and that multitudes of fellow Christians, who think there is no Christian baptism without complete immersion, are for their piety and learning highly esteemed by

THE EDITOR.

LETTERS ON POPERY.---NO. III.

Malta, July 23, 1830.

To the Editors of the New-York Observer.

GENTLEMEN—Let us now pass from indulgences to notice the doctrine concerning *purgatory*. Though this has been partially anticipated, still it deserves a more particular notice. The Council of Trent has made it an article of faith, but has been extremely cautious in defining what or where it is, leaving it to the priests to do this according to their own taste. In the Catechism, however, prepared by the doctors of that famous Council, we find that purgatory consists of fire, by which the souls of the faithful, after suffering torments for a determinate period, are purified.

Purgatory differs from hell in this respect, that all who are detained in the former may be released; but from the latter none can be delivered. Terrible sermons are annually preached here, during Lent, on the subject of purgatory, and fervid exhortations addressed to survivors to remember the souls of their deceased relatives detained there. Nor are such discourses without effect. The people are induced to contribute greater or less sums to pay a priest for celebrating masses for the liberation of such poor souls.

These masses are what the people here consider the celebration of the Lord's supper. They are accompanied by prayers for the souls on whose account they are celebrated.

It is very worthy of notice that while the most astonishing efficacy is ascribed to masses, in liberating souls from the torments of purgatory, still they are never celebrated gratuitously. The lowest price ever paid for them here is from twelve to twenty cents each. The poor *must* pay this, if they procure them, and the rich pay as much more as they please.

Recourse is had to a great variety of means to keep the image of purgatory ever vivid in the recollections of the people. Images of souls in purgatorial flames surround some of the churches, and stand on the walls of their cemeteries; and in addition to the preacher's voice, which rings in the church, to awaken compassion for the dead, persons are employed to visit every portion of the city, on every Monday morning throughout the year, carrying a small box in one hand and a bell in the other, and crying out at every corner of the streets, "*What will you give for the poor souls in purgatory! what will you give for the poor souls in purgatory!*"

Even the common beggars avail themselves of this doctrine for the purpose of urging more effectually their claims. Nothing is more common in this Island than to meet beggars, who, with an extended hand and many entreaties, beseech you to give them one grain, (the sixth part of a cent,) for the poor souls in purgatory. Hundreds of times I have been teased by these mendicants to give them something for the soul of my father and mother, who, they supposed, were probably dead, and of course in purgatory.

These poor people are taught that such souls are assisted by the fasts, prayers, and alms of the living, but most of all by the masses, which are celebrated for them.—A mass they are taught to consider as nothing less than the whole body, blood and divinity of our Lord Jesus Christ, offered up to God as a sacrifice, and consequently this must avail more than every thing else in rendering him propitious to the souls of the dead.

When a criminal is to be executed, a number of monks or others are sent forth in all directions, to collect money for the purpose of paying for masses to be celebrated for the liberation of his soul from purgatory, and for a long time after his execution multitudes of women repair, every week, to the spot, where he was executed, to offer their prayers for his soul. The first Monday in each month brings together, for this purpose, a larger number than is seen there at any other time.

The reason which has been assigned to me, for this practice of praying for departed criminals is this, viz. that having suffered in this life more than others, it is supposed that there sufferings in purgatory will consequently be much sooner terminated than those of others, and that such souls having escaped from their purgatorial prison and ascended to paradise will become powerful advocates there for those to whose intercessions in part they owe their so speedy liberation.

I must not omit to mention that a box is presented to these deluded women, when thus assembled for prayer, that they may give alms as well as offer prayers for the benefit of the souls in purgatory.

It has been very justly remarked, that the invention of purgatory has brought richer treasures into the possession of the Papal church than the coffers of Spain have ever received from the mines of South America.

Could this pernicious doctrine of purgatory be once blotted from the minds of the people, Rome would soon lose all her influence, for she would then no longer be able to command that one commodity, money, which, in the very worst sense, has always "*answered all things*" for her.

This letter might easily be extended to a volume, in detailing the means which this doctrine enables monks and priests and prelates to employ, for the purpose of practising their impostures upon an ignorant population, and of extorting from them enormous sums of money for the support of a church, which lives on the sins of the people, and must perish as soon as they shall cease to be wicked; but it is perhaps already too long.

Very truly, yours, &c.
D. TEMPLE.

CHRISTIAN CIVILITY.—We are enjoined, whatever gifts of God we perceive in others, to revere and esteem them, so as to honor those in whom they reside. For it would betray great wickedness in us, to rob them of that honor which God hath given them. Their faults we are taught to overlook, not indeed to encourage them by adulation, but never on account of them to insult those whom we ought to encourage with benevolence and honor. The result of attention to these directions will be, that with whomsoever we are concerned, we shall conduct ourselves not only with moderation and good humor, but with civility and friendship. For we shall never arrive at true meekness by any other way, than by having our hearts imbued with self-dejection and a respect for others.—*John Calvin.*

[From the New-York Observer.]

THE INFIDEL AND HIS FAMILY.

MR. EDITOR—One of the ancient writers has a sentiment like this: "He that will observe the wonderful events of divine Providence, shall have wonderful events of divine Providence to observe." I was greatly interested with this sentiment when it first met my eye, and believe that it has contributed in some measure to form my character. It led me to be on the look out to see God work, and I have ever since witnessed his operations with increased interest. I now regret that I did not note with more minuteness the events with which I was conversant in my childhood and youth. I send you a record of one event, or rather a combination of events, that I am unwilling should be lost to the world. I should have made the record years ago, but that delicacy required me to wait till I could do it without wounding the feelings of my friends. I believe the moment has now come when the scene should be described, and I know not that any heart will be wounded.

There lived in my native village a man whom I will designate Murat. He was a known and avowed infidel, and taught his children, but as his wife counteracted him, his own views. He was considered one of the wealthiest men in the town, and lived in more style than any other. I recollect the pew occupied by his family in the sanctuary, was what we termed the highest pew. My father's family, though by no means wealthy, occupied the adjoining pew. He used to say that he did not believe the Scriptures, and would give himself no trouble about religion, farther than to furnish his family the means of being well educated; and he considered attendance upon public worship among those means. To gratify his wife, who was a professor of religion, he used often to invite the clergy to stay in his house, and that sometimes for weeks together, and sometimes attended upon their preaching. There were few or no youths in the parish who could vie with his children in dress and equipage, and perhaps fewer still who would have entertained the thoughts of intermarriage with them. By a kind of common consent, they stood insulated as the most respectable family in the town. I do not remember that any but the father had the reputation of being an infidel, till one of the eldest daughters who had made a profession of religion, married a known libertine, after which it became evident that she had gone over to infidelity, and agreed entirely with her husband in his unbelief of every Gospel truth.

But I must now rehearse the tragedy.—Mr. Murat I remember had two brothers, who I used to hear were of the same sentiment with him, who is the leading subject of this narration. Of their father I had no knowledge. One of them died of a fever suddenly, and the other perished under a bank of sand that suddenly caved upon him, and buried him alive. Of their families, I have at present nothing to say. They never came much into notice, and I have long ceased to hear from them.

Mr. Murat and his libertine son-in-law, not long after the death of his brothers, were together in one of our large cities, and left the city at evening, in an armed vessel, of which the son-in-law was Captain. He was heard to say as he spread the sail, "I will make some of them smell hell before morning," meaning men who were supposed to be employed in smuggling. But a cloud was now rising in the west, and it soon burst upon the city in a tempest. The next morning, the corpse of Mr. Murat lay on the shore of one of the islands in the bay. The profane son-in-law was not to be found. A woman on the island, after the storm was over and the moon shone out towards morning, had seen two men struggling in the waves, the one trying to help the other. Murat is known to have been a remarkable swimmer. It is even said that he would play in the surf all day. I saw his corpse brought home, and attended the doleful funeral. Here I leave him and his infidel son-in-law in the hands of the holy God.

His eldest son, A. Murat, had married into one of the best families in the town, and they stood the most promising young pair in the whole vicinity; but his principles had been poisoned, and what was more, the brandy bottle had been the associate of his father's table. It was soon rumored that he loved his cups. His wife was ruined, and parted with him, and he sunk among the dregs of society. He reached at length, that state of degradation, that the writer of this article having occasion to employ him as a tender of masons, would not board him at the same table with the other men who were in his employ. You will think the rest. He died a beggar and a wretch.

A second son, B. Murat, grew up an accomplished young man, and married also very respectably. He chose to seek his fortune in the west, and went out with his family, equipped for successful enterprise. The rumor however, soon came back that brandy was a concomitant of his table. Very soon a letter came that told the story of his miserable death and the degraded and famishing state of his family. His father-in-law had to send and bring his wife and children home and support them. I pass on.

A third son, C. Murat, was a youth of fine promise. He was educated a physician. He was, I think, the youthest child, and had been bred with unusual delicacy. He married a young lady of some fortune, and settled as a physician, in a town in the state of New-York, where there opened before him, a field of promise. A *common industry* and *prudence* would soon have placed him in the lap of independence, and even of affluence, aside from the handsome estate he had already in his possession. But he had learned to handle the hazardous cards, and relished the sport highly—and what was even worse, his wife too understood the sport. Soon as the breakfast table was removed, they would sit down and take a social game—and after dinner they must have another game—and after tea another; till at length these dangerous playthings engrossed their whole hearts, and their whole time. It soon became known how their time was spent.

Their business was of course neglected, and their estate was exhausted. I had now left that region of the country—but I often inquired after this unhappy pair, and kept their history, till I learned at length that he was employed as an ostler in a tavern, in one of the middle states—and that his wife was kitchen-maid in the same house. I know not that he ever became intemperate, but have presumed that he did, as his progress downard so indicated, and as vices always grow in clusters.

I saw a gentleman from my native town, not long since, and on inquiring after the Murats, he assured me that he knew not a single male of that family in the town.—"The memory of the wicked shall rot." "Those that honor me I will honor; but they that despise me, shall be lightly esteemed."

JUSTIFICATION BY FAITH.—Christ hath merited righteousness for as many as are found in Him. In Him God findeth us, if we be faithful; for by Faith we are incorporated into Christ. Then, although in ourselves we be altogether unrighteous, yet even the man that is impious in himself, full of inquity, full of sin; him being found in Christ through Faith, and having his sin remitted through Repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled what was commanded him in the Law; shall I say more perfectly righteous than if himself had fulfilled the whole Law? I must take heed what I say: but the Apostle saith, "God made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." Such we are in the sight of God the Father, as in the very Son of God Himself. Let it be counted folly, or frenzy, or fury, whatsoever; it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and Christ hath suffered; that God hath made Himself the Son of man, and that men are made the righteousness of God.

Now concerning the righteousness of of Sanctification, we deny it not to be inherent; we grant that, unless we work, we have it not; only we distinguish it as a thing different in nature from the righteousness of Justification: we are righteous the one way by the Faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. Of the one, St. Paul, "To him that worketh not, but believeth, Faith is counted for righteousness:" Of the other, St. John, "He that doeth righteousness is righteous."—Of the one, St. Paul doth prove by Abraham's example, that we have it of Faith, without works: Of the other, St. James by Abraham's example, that by Works we have it, and not only by Faith. St. Paul plainly doth sever these two parts of Christian righteousness one from the other: for in the sixth to the Romans thus he writeth, "Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life." "Ye are made free from sin, and made servants unto God;" this is the righteousness of Justification: "Ye have your fruit in holiness; "this is the righteousness of Sanctification. By the one we are interested in the right of inheriting; by the other, we are brought to the actual possession of eternal bliss: and so the end of both is everlasting life.—*Richard Hooker.*

On purity of Heart.—There is no true felicity but in a clear and open conscience; and those are the happy conversations, where only such things are spoken and heard, as we can reflect upon afterward with satisfaction, free from any mixture of shame or repentance.

SLAVERY.

For the Luminary and Advocate.

ON SLAVERY.—*NO IV.*

Malthus observes that when the equality of property, which had formerly prevailed in the Roman territory, had been destroyed by degrees, and the land was held by a few great proprietors, the citizens then successively deprived of the means of support, would have no resource to prevent them from starving, but that of hiring themselves to the rich as in modern states: but from this they were completely cut off by the increasing numbers of slaves, which filled up every employment in agriculture and manufactures. Under such circumstances, so far from being astonished that the number of free citizens should decrease, the wonder seems to be that any should exist besides the landholders. And, in fact, many could not have existed but for the preposterous custom of distributing corn gratis among a population as worthless as such a distribution would naturally make them. Hence the frequency of child-murder among a people supported by a public charity, little more than sufficient for each individual. Had half the slaves been sent out of the country, and free people been employed in their place, the effect would have been more effectual, for the increase of Roman citizens, than were their numerous laws for that purpose.

The wretchedness of the free blacks, and their dangerous example to the slaves has given occasion to an unrighteous law. In Virginia, where General Washington freed his negroes, the man who follows his example will see them sold before his face. The people of Virginia, who have given the name of laws to the act which disgraces humanity, were formerly wont to express their wishes that all the negroes were out of their country. and language could hardly be found strong enough to express their abhorrence of the free negroes. The saleable value of the slaves has changed their tune, nay the free negroes are now styled an important part of their population, language which may afford an excuse for declining to pay their passage to Liberia. Many years ago Miss Wolstencraft characterized us as a race with heads enthusiastically enterprising, and hearts as coldly selfish. Her own experience in a single instance hardly justified this sweeping censure, yet it is certain that hope of gain presented in schemes for Rail-roads, Canals, &c. impel us with a force equal to that of enthusiasm derived from principle, while a generous effort in favour of humanity, of our common liberty, and of the safety of our children seems rather difficult to excite. This failing is not limited to Virginia alone. The plague of negroes was well understood in Cincinnati; they were to be driven out, and had these people, born for a hot climate, been proffered their passage to Liberia, they had probably accepted it in preference to the frozen region they have gone to, and where they remain our deadly enemies, and justly enough too. At Liberia their friendship would not have cost us the tithe of their enmity in Canada. The English government is setting us an example by sending away their redundant population at a heavy expense. While we not only refuse to contribute in the same cause, but discourage those men whose disinterested zeal is more anxious for our safety than we are ourselves.

I noticed some pages back the unchristian ordinance of the state of Georgia, by which they have forbidden instruction to their slaves. They will excuse me for substituting here, in place of my own language, that of an ancient advocate of American freedom, which, though literally application to the present subject, was intended for a time and nation equally different, hence may be considered more impartial than any thing I can offer. "While the restraint upon foreign and domestic education was part of our horrible and impious system of servitude, the members were well suited to the body. To render them patient, under a deprivation of all the rights of human nature, every thing which could give them a knowledge and feeling of those rights was rationally forbidden. To render humanity fit to be insulted, it was fit that it should be degraded. Indeed I have ever thought the prohibition of the means of improving our rational nature to be the worst species of tyranny that the insolence and perverseness of mankind ever dared to exercise. This goes to all men in all situations, to whom education can be denied." These are Burke's sentiments in speaking of the Irish Catholics, and we all know how strongly the treatment of the negro suggests the same. The Catholic religion is said to be excellent for the negro, it keeps him in ignorance and in strict subordination, and this principle is so well understood by all parties, religious or irreligious, that the Protestant, the Catholic, and the Infidel, have, in Louisiana, agreed to forbid the knowledge of letters to their slaves, and this at a time when the advance of knowledge has compelled the Catholics to print a cheap edition of the Testament for the benefit of their poor. Thus have these wretched men prohibited the gospel to their fellow creatures, and shut up from them that book of knowledge which they themselves cannot open without finding in it their own condemnation. They now professedly keep their fellow creatures in brutal ignorance that they may have an apology for trampling upon the brutes themselves have made. They know that wherever the New Testament comes it brings with the knowledge of God, that of liberty; and, determined to resist the latter, they refuse the former. But the great law of retribution, established by the creator, is not to be frustrated by the pigmy arts of man; the trampling down of these people, and their degradation, will produce its proper consequences. Sunk to the level of brutes, no moral check existing, they will multiply accordingly, while the bare means of existence can be procured by their masters to support this their valuable property. As such their master will support them, and, as he will do it at the smallest possible expense; he will raise men most admirably fitted, by hard discipline, and spare diet, to fill the hardy ranks opposed to their indolent and nerveless masters.

Who sees pale Mammon pine amidst his store,
Sees but a backward steward for the poor.
This year a reservoir to keep and spare,
The next a fountain spouting through his hair.

Who sees the master of two thousand slaves, sees in him but the steward of Providence, which, by his means, is training up, in poverty and hardships, strong bodies and firm constitutions, fitted to bid defiance to the burning sun, and the noxious swamp, before which the enervated white, bred in the shade will disappear, although a native, as easily as his auxiliaries, called from the North, will share the same fate. The saying of Toussaint in Hayti may be repeated in Louisiana, "I will take care that they shall not kill my men, and will leave it to God Almighty to kill them." Are you thus disposed to send your children to meet that fate obviously prepared for them by the powers of nature, by the attributes of Providence, by that God whom we acknowledge in the voice of Revelation, to encounter campaigns, where the heat and moisture are the negroes sure allies, and where the boyaux and swamps present the opened graves of those who tempt that air, as poisonous to white as invigorating to black constitutions. Let these considerations have their due weight with those who believe in the reality of religion. Let this trying time tell us who believes in that reality, and who does not. Let him who desires to be dealt by as he deals with others call up his brethren in this good cause. Let it not be said that our belief is made by our interest, that we hold to slavery because we happen to be born on this side the Ohio; and that casual circumstance, which disposes us here to enslave the negro, would, in Georgia have disposed us to rob the Indian.

Let the poor especially look forward, for on their votes depends the future fate of their children. Whenever the vast disproportion of negroes compel the slave's observation, whenever they begin to count their masters, woe be to the latter. They will have to call, not on the neighboring states, for these will at such a time have enough to do to secure themselves. The state of Kentucky, or her still more northern sisters will send down those who cannot buy a substitute, and who, as the punishment of their poverty, and that of their fathers, will perish, a reasonable number by charge of climate, the rest by the yellow fever. The scenes at Norfolk in Virginia are well known, though not equally so, the number of brave men who left their carcases, unscathed by bullets, on the sultry soil. Our campaign under Gen. Jackson was not protracted, and yet the beginnings of disease destroyed many. With a country thus favorable for the negroes, and which you must defend against him, you are determined to hold your quota of that wretched people, which constituting now a fourth will shortly become one half of your population, and thus effectually forbid your giving that assistance of which you will yourselves stand in need for your own wives and children.—Nor think because I mention the climate first, that I consider that as our most deadly enemy. The slave nerved with freedom, will, after a campaign or two, be able to face, or to evade your best troops. His masters have already inured him to coarse food and scanty clothing, to endure the summers heat and winters cold. With the exception of those tactics, which he will soon acquire, he has long been inured to the habits of a hero. But though his chief dependence will be on his own exertions, he will not want foreign assistance. Mexico joins us, but happily for us was not able to embrace us by getting Cuba into her grasp, a thing dreaded at least as much by us as by the European powers. A late review of a debate in the English House of Commons attracts our notice as presenting the sentiments of one of our first statesmen, as far as he dared to express them, upon this momentous subject.

"What the leaders in Mexico would have done, if they could, is well stated by Mr. Clay. They would have struck their enemy in Cuba, and Porto Rico where alone they could reach him, and they would have been stimulated to that attack by the double motive arrising from the richness of the prize, and from the fact that those islands constitute the rendezvous of Spain, where are concentrated, and from which are sent, all the means of annoying them that remain to her.' The same able politician declares explicitly, 'that the United States have too much at stake in the factories of Cuba, to allow them to see with indifference a war of invasion prosecuted in a desolating manner, or to see employed in the purposes of such a war, one race of inhabitants combating against another, upon principles and with motives that must lead, if not to the extermination of one party or the other, to the most shocking extremes.'"

Humanity is the ostensible motive urged by Mr. Clay for our interference. Perhaps the same motive was, at the same time, urged by Britain, on the same occasion. But humanity is seldom the master motive with politicians, and we may reasonably presume that both Mr. Clay, and Mr. Canning, saw that it was more advantageous, for their respective countries, that Cuba should remain in the possession of a worn out and distant nation, than that it should double the power of a young and ambitious state, close adjoining. There was another reason which Mr. Clay durst not enlarge upon—a document designed for foreigners, but which he noticed when he mentioned "the duty which constrains us to defend ourselves against the contagion of such near and dangerous examples," a hint, of the importance of which, we ought to be deeply sensible. Common sense bids us guard as diligently against the burning of our neighbor's house as of our own, especially when our own is composed of materials equally combustible, and when we know that countless enemies wait but the signal to join in, and complete the confusion in our destruction. Mexico intended to proclaim in Cuba the same liberty which she has created at home; and, had success attended her, we should now have on one side a state composed of freemen, in our front an island under similar regulations, and in both a population detesting, even to rancour, our civil institutions, while one half of our southern population would have been their own, by every motive of interest, and of feeling, which attaches man to man, and state to state, and, at the same time, equally opposed to their masters by the envy and hatred so natural to those who, depressed by their superiors, are compelled to conceal their abhorrence in affected submission and humility. C.

EDITORIAL RESPONSIBILITY.—It is obviously out of the power of an editor to fill a paper with articles that are in his own view entirely unexceptionable. Much must be allowed for difference of opinion; and sometimes a piece which has slight blemishes inseperable from its structure, must be admitted for the sake of its good qualities. If an Editor is held fully responsible for those articles, only which proceed from his own pen, it is as much in ordinary cases as he can well bear. He should indeed admit nothing which he disapproves, without expressing his disapprobation; but he will often find occasion to insert communications which he deems useful and highly important, that are not exactly according to his own taste. The opinion and taste of others engaged in the same great cause, are to be regarded as well as his own.—*Boston Rec.*

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, JANUARY 26, 1831.

THE WEATHER.—We now have on the ground snow which fell *eighteen days* ago. During this time the weather has been unusually cold for this climate. It has been warm enough to melt the snow only three days: and every night has been severely cold. The snow has been only five or six inches deep. Sleighs of all sorts have been put in requisition for use and amusement.

DUTIES OF CHURCH MEMBERS.

A particular church is an association of individuals for mutual benefit in the enjoyments and duties of religion, for the maintainance of the public worship of God, for the public acknowledgment of Jesus Christ, and for the advancement of his spiritual kingdom on earth.

In some churches, besides the adoption of a confession of faith, new members on their admission are required to enter into a solemn covenant with God and the church, in which the various duties arising from their new relation are distinctly specified. But in cases, in which these duties are not expressly described, they are implied and are equally obligatory.

It is to be feared that the strength and sacredness of these duties are not properly realized by many professors of religion. The intimate, close and lasting union of the spiritual members of Christ's body is the source of relative duties altogether peculiar to them. Their strong attachment and affection for each other in the early establishment of churches among the heathen, struck them with admiration and made them exclaim, "behold how these Christians love one another." Is this love the prominent characteristic of christians now? Is it not true that in many churches all the members are not *even known* by each other! And in their social intercourse is there not often too much conformity to this world, and do they not appear more as the mere citizens of earth, than as the heirs of glory and the followers of Jesus Christ?

A public profession of religion places one in a most responsible relation to the cause of Christ. After an open and public avowal and belief in, and attachment to the religion of Jesus Christ, if any one faulter, halt or draw back, he not only brings disgrace and ruin on himself, but he wounds Christ in the house of his friends, gives the enemy occasion to triumph, emboldens scoffers and hardens the unbelieving in sin and false security. Christians are bound not to consult their own ease and comfort and convenience merely in the performance of duties arising from the fact of their being professors of religion. Christ expressly declares that his followers must exercise *self-denial*—must take up their cross and follow him. But, alas, where is the christian, that exercises half the self-denial in the service of the Redeemer that he often does in the service of an earthly friend, or for the accomplishment of some worldly object? Many christians greatly fail in consistency and uniformity of conduct in attending on the public and stated worship of God and meetings for social religious exercises. By such neglect they lose their influence as christians, wound the feelings of their brethren, and become stumbling blocks to sinners.

"Forsake not the assembling of yourselves together as the manner of some is."

COMMUNICATED.

JOHN HUNDLEY'S WILL.

The remarkably pious, benevolent, and extensive bequests of this will, have not yet been noticed in any of the periodicals, and they are well worthy of it. The testator formerly, while he lived without God and without hope in the world, had amassed a large estate, and much of it, it is said, by the nefarious but lucrative employment of trading in slaves.—But he was brought from darkness to light, as he hoped and his christian friends believed, some years before his death, and during these years his life was somewhat embittered by the deep regret that he had pursued the practice of dealing in human flesh: and he often expressed his intention of devoting his estate to the treasury of the Lord. He had no wife or children, and he died in the fall of 1830. And in his will are numerous bequests, of which the following is a summary:

All his slaves who had been at his death fifteen years in his service he declared free. Others are to serve till they have completed their fifteen years with his brother Thomas C. Hundley, or till they arrive at a certain age, and then be free. But at the death of his brother, if sooner than their term of service, all are to go free. One formerly sold by him in the state of Mississippi, is to be purchased, and liberated if practicable. If not the money to be given him. The plantation on which he lived containing near 1200 acres of land of first quality, near Louisville, he devised two years to his brother Thomas C. Hundley, and then to pass to his executors, with directions to erect thereon a Classical and Theological School, in the latter of which, students were to be brought up and taught according to the standard or system of doctrines approved and held by the General Assembly of the Presbyterian Church, for the Gospel ministry. But if such an institution cannot be established with propriety on the premises, then he directs the sale of this estate to be made, and the price thereof to be vested in the corporation of Centre College, for the same purpose. This devise is valued not less than $30,000.

He had large sums bearing interest on loan: of these he bequeathes $12000 to his brother Thomas. To the American Tract Society of New-York, $1000, to constitute a fund, the avails of which are to be employed in the auxiliary or branch Society at Louisville, for the benefit of the Western country. Out of the same he bequeaths $1000 to an Orphan Asylum, the one at Middletown to be preferred, if it goes into operation with success. On this fund may be placed orphan black children, not exceeding five at one time.

The residue of this fund is bequeathed to the Presbyterian Education Society, at Danville, Ky. to found permanent scholarships.—The two temporary scholarships heretofore subscribed by him to that institution to be made permanent.

To his brother Thomas C. Hundley he bequeathed four horses, his watch, gig, bed, library and book-case.

To his brother Joel, horses to the value of $150.

The sum of all the rest of his personal estate, which is said to be large, he gives to his brother Thomas, for two years, and then it is to be sold, and the proceeds thereof, then to be disposed of—

$1560 to be put to interest, and the interest to be paid to his brother Elisha during *his* life; also $1000 more to be put to interest and the avails thereof to be paid to his brother Joel and his wife during their lives. At the death of these legatees, these two legacies to constitute a fund in aid of the Bible cause, and the interest to be paid to the treasurer of the American Bible Society forever, the Bibles to be distributed in the western country, and in the region of Texas.

The remaining avails of the sales of the personality is given in aid of Missions—one half of the interest thereof to be subject to the order of the treasurer of the Home Missionary Society, and the other to the treasurer of the Board of Foreign Missions annually.

A farm in Washington county, on which his brother Elisha resides, is devised to that brother during his life, and at his death to pass to his daughter, and if she dies without issue, then it is to be vested in the American Tract Society, to be used as his former donation to that institution.

He names other lands in Jefferson county, which are directed to pass as his mansion house. But how much there may be of these lands, or whether any, is unknown.

The Rev. Gideon Blackburn, D. D. Rev. J. N. Blackburn; and three of his nephews, Hugh and Anthony M'Ilroy and James Cunningham—and his brother Thomas were appointed his executors. He did not dispense with the ordinary security to be given by his executors. The estate is extended into different States, and its administration will be burdensome, and the security required not less than $200,000. None qualified under these difficulties as executors when the will was proven in the County Court except the three nephews.

Since the probate of the will, the collateral relations have filed their bill in chancery against the executors, to set aside the will on the ground that the testator was incompetent, and when so much is concerned, swearing may be procured, as readily as other articles, and the will may fall. The burden of sustaining it rests in the hands of the three acting executors, and none besides have interfered. They stand in a responsible and delicate situation. From their relation to the deceased they may gain much by the destruction of the will, and nothing by its preservation. Nothing is known to their discredit, and they each wear a good character, and two of them at least, are professors of the religion of Jesus Christ, and it is hoped they will do their duty towards his kingdom, especially as all may be lost by a mock or sham defence. They no doubt have it in their power to produce an irresistible force of testimony. The will was made near a year before the death of the testator, while he was in full health, and attending the Synod of Kentucky at Paris, and acting every day in concert with near one hundred men, who never dreamed of any defect in his mind.—He moreover, after the making of his will, spoke of its contents to many of his friends and long before he expressed his pious intentions to make such or a similar disposition of his estate. Nothing was heard of mental derangement till after his death and the discovery of his will. Now the attempt is to establish his mental incapacity.

DR. GODMAN.

An Eulogy on Dr. GODMAN, *being an Introductory Lecture. Delivered November* 1, 1830. By THOMAS SEWALL, M. D. *Professor of Anatomy and Physiology in the Columbian College, District of Columbia.*

In our last paper we gave a condensed account of the life and literary and scientific character of Dr. Godman. As a scholar and a physiologist he was deserving of high praise, and may well be held up to students as an example of industry and perseverance.

But a more important feature in his character was his *piety*—his belief in the doctrines of the Gospel—his hope of salvation through the atonement of Jesus Christ.

This view of his character we shall present in the language of his eulogist and of his own writings.

"It had been the misfortune of Dr. Godman, as that of many of the eminent members of our profession before him, to form his philosophical and religious opinions after the model of the French Naturalists of the last century; the most distinguished of whom were Deists and Atheists: and such is man in his natural, his fallen condition, while surrounded by the most magnificent displays of Divine power and wisdom, and with his eyes directed to those very objects, and his attention arrested by those very laws which proclaim the existence, and the presence of an Almighty Power, that he overlooks and passes by the evidences they furnish of the existence of a Deity; and this, often under the specious, but delusive pretext of casting off the shackles of prejudice and superstition, and of giving the reins to free, enlightened, and philosophical enquiry. It was the case with Dr. Godman; for while assisted by such lights as these, and guided alone in his investigations by perverted reason, he became as he tells us, an established infidel, rejecting revelation and casting all the evidences of an existing God beneath his feet.

It was not till the winter of 1827—while engaged in his course of lectures in New-York, that he was arrested in his career. At this time an incident occurred which led him to a candid perusal of the Gospels, as contained in the New-Testament. It was a visit to a death bed; the death bed of a Christian; the death-bed of a Student of Medicine.—There he saw what reason could not explain, nor philosophy fathom. He opened his Bible, and the secret was unfolded. From this time he became a devoted student of the Scriptures. How far they were made the efficient cause of his conversion to christianity will best appear from his own eloquent pen.

The following is an extract of a letter he addressed to a medical friend, Dr. Judson,* of this City, a Surgeon in the Navy of the United States, who was at that time in the last stage of consumption.

GERMANTOWN, Dec. 25, 1828.

"In relation to dying, my dear friend, you talk like a sick man, and just as I used to do, when very despondent; death is a debt we all owe to nature, and must eventually ensue from a mere wearing out of the machine, if not from disease. The time when, makes no difference in the act of dying to the individual; for after all, it terminates in corporeal insensibility, let the preceding anguish be never so severe. Nature certainly has a strong abhorrence to this cessation of corporeal action, and all animals have a dread of death, who are conscious of its approach. A part of our dread of death is purely physical, and is avoidable only by a philosophical conviction of its necessity; but the greater part of our dread, and the terrors with which the avenues to the grave are surrounded, are from another, and a more potent source.—"Tis conscience that makes cowards of us all," and forces us by our trerors to confess that we dread something beyond physical dissolution, and that we are terrified, not at merely ceasing to breathe, but that we have not lived as we ought to have done, have not effected the good that was within the compass of our abilities, and neglected to exercise the talents we possessed to the greatest advantage. The only remedy for this fear of death is to be sought by approaching the Author of all things, in the way prescribed by himself, and not according to our own foolish imaginations. Humiliation of pride, denial of self, subjection of evil tempers and dispositions, and an entire submission to his will for support and direction, are the best preparatives for such an approach. A perusals of the Gospels, in a spirit of real enquiry, after a direction how to act, will certainly teach the way. In those Gospels the Saviour himself has preached his own doctrines, and he who runs may read. He has prescribed the course; he shows how the approval and mercy of God may be won; he shows how awfully corrupt is man's nature, and how deadly his pride and stubborness of heart, which causes him to try every subterfuge to avoid the humiliating confession of his own weakness, ignorance and folly. But the same blessed hand has stripped death of all the terrors which brooded around the grave, and converted the gloomy receptacle of our mortal remains into the portal of life and light. "Oh! let me die the death of the righteous, let my last end, and future state be like his."

"This is all I know on the subject. I am no theologian, and have as great an aversion to priestcraft as one can entertain. I was once an infidel, as I told you in the West Indies. I became a christian from conviction, produced by the candid enquiry recommended to you. I know of no other way in which death can be stripped of its terrors; certainly none better can be wished. Philosophy is a fool, and pride a mad-man. Many persons die with what is called *manly firmness*, that is, having acted a part all their lives according to their prideful creed, they must die *game*. They put on as smooth a face as they can, to impose on the spectators, and die *firmly*. But this is all deception; the true state of their minds at the very time, nine times out of ten is worse than the most horrible imaginings even of hell itself. Some who have led lives adapted to sear their conscience, and petrify all the moral sensibilities, die with a kind of indifference, similar to that with which a hardened convict submits to a new infliction of disgraceful punishment. But the man who dies as a man ought to die, is the humble minded, believing christian; one who has tasted and enjoyed all the blessings of creation, who has had an enlightened view of the wisdom and glory of his creator; who has felt the vanity of merely worldly pursuits and motives, and been permitted to know the mercies of a blessed Redeemer, as he approaches the narrow house appointed for all the living.

"Physical death may cause his senses to shrink and fail at the trial; but his mind, sustained by the Rock of Ages, is serene and unwavering. He relies not on his own righteousness, for that would be vain; but the arms of mercy are beneath him, the ministering spirits of the Omnipotent are around him.—He does not die manfully, but he rests in Jesus; he blesses his friends, he casts his hope on one all powerful to sustain and mighty to save, then sleeps in peace. He is dead—but liveth—for He who is the Resurrection and the Life, has declared "Whoso believeth on

*A brother of the distinguished Missionary, now in Burmah in India.

me, though he were dead, yet shall he live." "And whosoever liveth and believeth in me shall never die." * * *

"This letter which so truly contrasts the death bed scene of the infidel with that of the christian, so beautifully portrays the history of the change which had been effected in Dr. Godman's own sentiments and affections, and so clearly points the benighted wanderer to the true source of life and light, was not lost upon his friend to whom it was addressed. It described his condition and it reached his heart. (*To be continued.*)

AMERICAN BOARD FOR FOREIGN MISSIONS.

To the question—*What has this Board done during the twenty years of its operations?*—the following summary answer may be derived from the Missionary Herald for the present month.

Eighty-five ministers of Christ have been sent by the Board to the heathen. Thirteen have died on the field of labour. Fifty-nine are still on the ground.

The whole number of labourers in foreign service under the direction of the Board is TWO HUNDRED AND THIRTY-FOUR.

From their printing establishments have issued more than 35,000,000 pages.

The number of persons belonging to their schools, or that have enjoyed their advantages, is not less than 70,000.

Members of the Missionary churches 1,170.

GENERAL ASSEMBLY'S BOARD.

We learn that, in the first Presbyterian Church in Cincinnati, on Sunday the 16th inst. after a Missionary Sermon by the Rev. S. H. Crane, a collection to aid the General Assembly's Board of Missions was taken up, amounting to $106, which was afterwards considerably increased.

In the first Presbyterian Church in Lexington, $70 have already been collected on the 50 cent plan, and sent on to the Treasurer of the Board. It is expected that, when the subscriptions are all paid, the amount will be increased to at least $100.

[From the Missionary Reporter, for Jan. 1831.]

INDIANA.

From the Rev. J. R. Moreland, dated Indianapolis, Nov. 20, 1830.

The three months for which I was appointed expired the 20th of last month. In this service I have preached sixty-seven times, and rode 642 miles as near as I can judge. I have received *nine* persons into the church on examination, and baptized seven infants. I have administered the Lord's Supper three times, attended fifteen prayer meetings, visited ten sick persons, preached six funeral sermons, attended one meeting of the Crawfordsville Presbytery, and the meeting of the Synod of Indiana; and I trust it has been the means of doing good. It is a pleasing and important part of my report to be able to inform you, after the most satisfactory information, that a large majority of ministers and people, are from principle attached to your board, and would not willingly accept of any substitutes. Eighteen months ago, its influence was scarcely felt in the region; now the Crawfordsville, Wabash and Indianapolis Presbyteries are your auxiliaries, and the most of the ministers and people your warm friends. The Indianapolis Presbytery is not yet fully organized, but from my knowledge of its members, I have no doubt it will be auxiliary to your board. The supposed difficulties existing between the two great Missionary Societies was before the Crawfordsville Presbytery, and also largely considered by the Synod of Indiana. This was done in a truly missionary spirit, and has resulted in a very general conviction, that the best way is to let them remain separate. Separate action on the same field will produce the greatest amount of good. Many consider the collision complained of rather a blessing than an evil; and others think they are merely imaginary. Your board will not want friends so long as its concerns are conducted with such ability, and so consistent with the doctrines and government of the Presbyterian church

The cause of religion and morality are advancing, and the state of society improving among us. There are two small Presbyterian churches in this county; one recently formed. We have forty-three subscribers on the fifty cent plan; and I trust we will be good for 50 dollars a year. You may calculate on the same amount from Johnson county I presume; the prospects are cheering. Twelve years ago, there were but five ministers of our denomination in all that region of country embracing the states of Indiana, Illinois and Missouri. These states comprise a large and interesting portion of the territory usually denominated the Valley of Mississippi. Six years ago, there was neither Synod nor Presbytery, and very few organized churches: now we have six thousand communicants; one hundred and twenty churches; seventy-five ministers; ten Presbyterys, and two Synods. The Synod of Indiana at its late meeting passed a resolution, that the General Assembly at its next meeting, be respectfully requested to erect a new Synod to be known by the name of the Synod of Illinois. There are two colleges well endowed; two theological schools; a number of academies well organized, and blessed with competent moral and religious instructors.

The cause of Temperance is making friends rapidly. There are in this county more than two hundred, who have enrolled their names as members of the Temperance Society, on the principle of entire abstinence. The county society has done much for the promotion of Temperance, and promises well for the future. Five of the principal merchants of this place, have excluded ardent spirits from their stores, and they have no idea that their liberties are abridged, or that they invaded the rights of others in doing so. Out of a population of a thousand souls, it is said, there are not more than a half a dozen that are ever seen intoxicated. The leading men in church and state, seem to be uniting in the Temperance cause. The ladies have exerted a powerful influence, and were they generally to frown on the use of spirits, the cause of Temperance would be triumphant.

One of the best Sabbath Schools I have ever seen, is conducted by the Presbyterian church in this place. More than a year ago, the session of this church, adopted measures to extend the blessing of Sabbath Schools to the neighborhood, and to the whole county if possible. An organizing committee was appointed, who were to visit every neighborhood where there appeared a prospect of establishing schools. These Missionaries reported to the board the number of schools thus formed, and teachers were sent there every Sabbath, or every alternate Sabbath, from the town school, to assist and encourage them. By these exertions the principal part of the children in the county, were enjoying every Sabbath, religious and moral instruction. Upwards of twenty schools were formed, and urgent requests were sent in from adjoining counties, and several schools were established beyond our own bounds.

OHIO.

From Mr. L. C. Rutter, dated Manchester, Ohio, Nov. 15, 1830.

"In consequence of the want of a meeting house at Huntington, I have been under the necessity of "holding forth" in the woods. A house of worship has been commenced, the brick made, and foundation laid, but in consequence of the approach of the winter season, its completion has been postponed until the spring, when there is no doubt it will be completed. A private house, in the mean time, must serve for a better. The Lord's supper was administered at Manchester the last week in August. It was doubtless a profitable season to many. Six were added on profession of their faith—many of my poor Huntington flock expressing a desire to enjoy a communion season, the session of Manchester offered their services on the occasion, no church having yet been organized there. Preaching commenced on Friday, 18th September, and was continued daily until the 21st. It was indeed a season of deep interest to many. The Lord was evidently present with us. A number were seriously impressed, and some, we have reason to believe, experienced the renovating influences of the Holy Spirit. *Sixteen* were added to the communion of the church of Christ, embracing some of the aged, two being about seventy, and one of sixty. It was indeed an interesting scene to behold a man of sixty, with his son, standing before an audience of five or six hundred people, to receive the ordinance of baptism, previous to their partaking of the emblems of a Saviour's love. The old man has frequently remarked to me, "Sir, I am a wonder to myself; I fled in my youth from the ordinances of God's house, and now in my old age, he has brought salvation even to my house." Such times of refreshing are indeed as reviving cordials to your missionaries.

During the three months which I have spent with this people, I have preached forty sermons, besides attending to other pastoral duties."

From Rev. R. B. Dobbins, Clermont Co. Ohio, Nov. 10, 1830

"The congregation of Williamsburgh has their house of worship comfortable, though it is without pews, and these will be added when the people recruit their strength. Religion is in a progressive state. The number of members continues to increase. Since the last report, thirteen have been received on examination, and one dismissed. Our present number is eighty-three. These are principally young persons, the children of church members—a pleasing circumstance. We have had a sunrise prayer meeting every Sabbath morning since the tenth of July. Also a prayer meeting on Wednesdays, and on those Sabbaths I am in the other congregation. The state of the Bible class is not so promising as I could wish, but a few have been willing to attend it in this place as yet; but several families are ordering on copies of the Union Questions which encourages me for time to come. The concert of prayer is observed in this church. The church of White Oak is struggling with their difficulties. Their poverty has prevented them from advancing cash to some one to work steadily at their house of worship. They are getting it forward by degress, and will probably be ready for worship this winter. In this congregation there has been a good attention to preaching since August. Two Bible classes attended regularly; social prayer and the concert are attended, but the state of feeling does not appear to be so promising as it was in August and September last."

From Rev. Wm. Gray, dated Springfield, Clark Co. Ohio, Nov. 22, 1830.

"We closed a communion season yesterday, on which occasion we received to membership and communion in the church, *ten* persons, eight of whom for the first time.

While it cannot be said, with propriety, that we have a revival of religion, it may be confidently affirmed that the spirit of the Lord is performing a work of grace in the hearts of some of our dear people, especially in those who attend our weekly Bible class, and Sabbath school. Here is also an increased number of hearers, and an increased attention to the public means of grace in this congregation where I minister.

We are now attempting to finish our meeting house, which will leave the congregation in debt several hundred dollars. When that is liquidated, we will then be able to do something more for the Board, or towards the support of the gospel here."

APPOINTMENTS.

Mr. S. F. Holliday for one year to the Presbytery of Watertown, N. Y.

Rev. C. Bradshaw, for one year to Buncombe Co. N. C.

Rev. Samuel Williamson for one year to Memphis, Tenn.

RE-APPOINTMENTS.

Rev. J. D. Pickands for one year to the Presbytery of Watertown, N. Y.

Rev. P. Monfort for three months to Hancock Co. Ohio.

Rev. J. R. Moreland for three months to Marion county, Ohio.

Rev. J. Paine for one year to Warm Springs, Bath county, Va.

Rev. T. Archibald for one year to Hamilton and Unity congregations, Miss.

Rev. J. C. Harrison for 3 months Missionary Agent to Illinois.

Mr. Thomas Cratty for one year to Sandusky and vicinity, Crawford county Ohio.

HOME MISSIONARY.

From the January number of this work we learn that the A. H. M. S. has now about 420 missionaries in the field, and that since January, 1830, the number of Missionary districts and congregations aided is about 530. These, together with the number aided by the auxiliaries of the society, not included in the above, and by the Board of Missions of the General Assembly, and other smaller associations, constitute an aggregate of about 900 missionaries employed, and 1000 congregations aided within the last year.

During the last year not less than 45 churches aided by the A. H. M. S. have been blessed with revivals, and not less than 2,000 additions to the churches have been reported.

The correspondence of the society during the preceding month is exceedingly interesting, because it speaks of the advancement of Zion. Several instances of revivals are reported, and to many of the churches additions have been made where no special revival exists. A revival is in progress in Atwater, Ohio, and at Morrisville, N. Y. In Lysander, N. Y. there is a very interesting state of things; likewise at Ticonderoga in the same state. The Third Presbyterian Church in Utica is now enjoying a season of special divine favor.

An association has been formed in the Theological Seminary at Andover, which now embraces 17 members. They have in view the west and south for their field of labor. Eleven of the present Senior class have resolved to go to the west and south.

Appointments and re-appointments from Nov. 15 to Dec. 12 twenty-nine. Receipts into the treasury during the same time $4041 94. Which added to the receipts of the western agency and the Utica agency amount to $4768 80.—*Cin. Jour.*

RELIGIOUS STATISTICS OF GRANVILLE, OHIO.

The population of Granville [a township five or six miles square] over the age of 14 years is 980. Families 300. In 117 of these, family worship is paid to the Lord of households. 570 of the inhabitants are professors of religion; 694 attend public worship. The township during the past year supplied FIFTY-TWO SCHOOL TEACHERS. The most of them, of course for other places. More than 30 of their teachers, make it their practice to open their schools with prayer. So far as is known, all the church members who have families perform family worship. Of the 300 families 156 use no ardent spirits. More than 500 persons out of the 980, are members of Temperance Societies. In 1827 the inhabitants consumed 10,000 galls. of ardent spirits, during the last year 1 900. The drunkards are reduced from 26 to 8. 60 persons who drank spiritous liquor *daily*, now drink none. The benevolent and religious societies are Bible, Tract, Education, Male and Female Missionary, Sabbath School, Colonization and Temperate Societies. 250 children are in the Sabbath Schools, and about 100 persons in Bible Classes.—*Christian Herald.*

BAPTIST MISSION IN JAMAICA.

Extract from a letter to the Secretary of the Baptist Missionary Society in England, under date of July 15, 1830.

"Our church is in peace, and I hope, enjoying a share of the Divine favor. The first Sunday in next month we shall baptize, Providence permitting, between thirty and forty, most of whom have already given in their experience, and the rest are waiting to come before the church. We are employed every Sabbath in hearing what God has done for the souls of these candidates for church fellowship; and though we have had two cases that were inadmissable, with others we have been highly delighted, in witnessing the striking change which the grace of God has produced. In many instances where the greatest mental poverty prevails on almost every subject but religion, the irradiation of mind manifested in regard to divine things, is evidently such, as nothing but the Spirit of God could impart.

"Our Sabbath School, now entirely superintended by Mrs. Tinson, is increasingly interesting. A few weeks ago we had a meeting of the scholars and teachers, when rewards were given to the most deserving. There are above 100 names on the books, but the average attendance is from 70 to 80. Mrs. T. has formed a class of the most intelligent girls, from seven to ten or eleven years of age, which she meets during the week for the purpose of religious instruction. In this class there are two or three very hopeful cases." JOSHUA TINSON.

BAPTIST MISSION IN HINDOSTAN.

Extract of a letter from Mr. George Pearce, under date of April 10th, 1830.

"Within the last four months some things have occurred in reference to the enlargement of our Redeemer's kingdom, which you will rejoice to learn. About 50 miles from Calcutta to the south, there is a village called Kharee. Three or four months ago some of the inhabitants of this place visited Luckantipoor, another village nearer us, where some of our recent converts reside. By intercourse with these native christians, the Kharee people learnt something of Christianity and became considerably impressed with what they had learnt, so much so that on their return to their own village, they determined to abandon caste and avow themselves Christians. After doing this, they felt desirous of becoming acquainted with the missionaries in Calcutta, and soon afterwards accompanied the Luckantipoor brethren on a visit to this city, where so long as they remained they regularly attended Christian worship conducted by brother W. H. Pearce. Thus commenced our acquaintance with this people, and you will be delighted to hear what it has come to. We have now in that village about forty persons, men, women and children, who are, I trust, for ever lost to Hindooism. They are out of caste, having voluntarily relinquished it. They now no longer rank as idolaters, for they have demolished and thrown away their idols. They are now no longer under braminical influence, but they are (I cannot say with certainty, genuine Christians, though of some I dare not say the contrary,) professedly Christians. They observe the Lord's day, they meet together for singing hymns, reading the Scriptures and prayer, and they are some of them desiring baptism."

THE SECRET OF ALL IS TO GIVE THE MIND TO IT.—You ask an individual (even in these glorious days) to take charge of a sabbath school, or to teach a class, and he will tell you at once he is not qualified: no, and never will be so long as he entertains this opinion; founded on what! Surely it cannot be experience, but must be ignorance and indifference. You ask this man or woman. "can you make me a coat or dress!" and will they tell you, Oh no, we are not qualified! By no means, for by spending a portion of their time they have become masters of their profession. Now what I want to ask, is, can any person be qualified for any business without giving his mind to it! and are there not hundreds of individuals in this village and vicinity, who, if they would learn the great secret to give their minds to it, would as it regards S. Schools, be the means of completely revolutionizing the county of Monroe.—*Roch. Ob.* OGDEN.

FOREIGN NEWS.

[*From the New York Observer of Jan. 8th.*]

By arrivals at this port, London papers have been received to the 7th of December. The intelligence is of a more pacific aspect than was anticipated.

FRANCE.

Lafitte's speech: explanation of the military preparations.

M. Lafitte in the French chamber of deputies on the 1st of December, gave some explanations of the state of the country. He said that the warlike reports spread for the last few days, in consequence of the great armaments preparing by some powers, were without foundation. 'I have every hope,' said he 'that peace will be maintained, inasmuch as the Cabinets gave the French government repeated and positive assurances of their desire to preserve it. * * * If war be unavoidable, it must be proved to the world that we have not sought for it, and that it was only when we were placed between war and the dereliction of our principles that we accepted it. We shall continue to negotiate, but we will arm at the same time. Our negotiations shall be supported by 500,000 soldiers, well equipped, well officered, and by a reserve of one million of National Guards; and, if circumstances require it, the king will place himself at the head of the nation—(bravo, cries of Vive le Roi! Vive la liberte!) If new tempests gather at the sight of the three colors, so much the worse for those who have let them loose; we shall not be responsible for the consequences in the eye of the world.' M. Lafitte then recapitulated the immense financial resources of France to carry on the war. He still persisted in saying that peace was more probable than war. 'When France and England (continued he) wish for peace—when other great powers are anxious for it—how can a war, I ask, be anticipated. I repeat it, our negociation shall be supported by 500,000 men, and a million of National Guards.' This speech was received with the liveliest enthusiasm.

Ex-ministers.

A Paris article of Nov. 30th says: The report of the Peers' Commission respecting the ex-ministers, is deemed to be decisive of the fate of Polignac, and, perhaps of Peyronnet. The evidence of the Marquis de Semonville, Grand Referendary of the Chamber of Peers, is peculiarly unfavourable to Polignac. He and M. Argant, were sent by Charles X. during the revolution, to confer with the Deputies who wished to stop the effusion of blood. M. Argant seconded the efforts of those who wished to terminate the carnage; but, as M. de Semonville's testimony proves, Polignac was inexorable.

Dinner to Lafayette.

On the first of December the Americans and English in Paris gave a dinner to Gen. Lafayette—200 persons sat down. The General appeared in full uniform, as commander-in chief of the National Guards. Mr. Buckingham presided, and gave as a toast: The healths of the three most popular rulers of the three most independent States in the Universe—the Kings of France and England, and the President of the United States. Drank standing.

Gen. Lafayette gave as a toast: "The Holy Alliance—(a loud laugh)—of nations—(loud cheers)—equality of rights, liberty all over the world, and the improvement and happiness of the human species."

General Baker proposed as a toast, "The National Guards of France."

M. Alexander De Laborde Colonel of the Third Legion of Paris, returned thanks. Gentlemen said he, so long as these three colors shall be united, (pointing to the flags of the three nations) the English, American, and French, shall form, the real national guard of the world. (Loud cheering.)

SWITZERLAND.

Revolutionary movements.

There is (says the Messenger des Chambres of Dec. 4th) at this moment great agitation in Switzerland. The Cantons of Glaris and Tessen have risen in a mass, and have taken arms. Numerous popular assemblages have met at Zurich, Ulster and Weinselden, to demand reforms. The old Swiss standard, (red, green and yellow,) is hoisted at many places.

A private letter from Geneva of 26th Nov. says that 12,000 armed peasants have entered Berne and deposed the government. Zurich and Aran are surrounded by the people in arms.

At Soleure, a revolutionary council of 70 individuals had assembled, and were debating questions of reform.

At Lucerne it is expected a revolution will be accomplished without resistance. The petitioners demand an equal representation for all parts of the Canton, and the government is convinced of the necessity of acceding to the wishes of the people.

ENGLAND.

Retrenchment.

The London papers state that it was currently reported that the Ministers intend to reduce the Civil List very materially. This intention has given great satisfaction to all parties, and the new government is becoming very popular. The ministers, it is said, will reduce their own salaries one fifth or even one fourth.

Riots and Burnings.

Fourteen counties are enumerated in which the riots and burnings continued. A great number of threshing machines have been destroyed. A large number of those engaged in riots, &c. have been imprisoned.

RUSSIA.

The Boston Daily Advertiser says:—"Captain Hall, arrived at this port from Cronstadt, informs that when he left (Nov. 25th) accounts received from Moscow, were that 5000 persons had been attacked by the prevailing disease, out of which about one half had died; that the same rigorous measures still existed to prevent its spread; that it had not reached St. Petersburgh, and at the last dates it was decreasing at Moscow. Capt. Hall also states that a large division of Russian troops had marched for the Western Frontier. Some supposed it was to counteract the designs of Austria respecting Moldavia and Wallachia; others to assist the King of Prussia, who was fearful of the spirit of revolt extending to his dominions; but he heard no one assign as a reason the probability of a war with France.

Items.

The expedition intended to bring about a revolution in Spain appears to have totally failed.

The receipts of the Liverpool and Manchester Rail Road from passengers alone, amounts to more than 2000*l.* per week.

The chamber of deputies of France have agreed by 211 votes to 71, to take into pay the Jewish ministers of worship.

A letter from Rome states, that on the 26th of November, the Pope was supposed to be at the point of death

An attempt has been made to assassinate the tyrant of Portugal, Don Miguel. The person who had nearly approached his majesty, had a poignard in the sleeve of his coat. He was arrested.

The London Courier of December 4, says, Lord Ponsonby is to proceed to Belgium to negotiate for the settlement of the Belgic affairs, with the sanction of the five great powers.

It is stated that the Emperor of Russia has addressed a circular to the different Courts of Europe, in which he states that no Russian soldier shall pass the frontiers, except with the concurrence of the five great powers.

In the French chamber of deputies, the sum of 5,100,000 francs has been voted for the completion of certain canals; 300,000 francs for bringing to France the three obelisks presented by the Pacha of Egypt, which it is proposed shall be erected in the public squares of Paris; 31,740,000 for the military service of the expedition to Africa.

LATEST.

A London evening paper of Dec. 8, has been received at Boston. It says:—The express from Paris this morning is of great importance, if we can put confidence in the speech of the French Minister of War, as well as in the Minister of Foreign Affairs, who almost assures the French nation that no war will take place on the continent. Consols which left off yesterday at 82 3-4 7-8 have improved on the above important news to 83 1-4.

The following are extracts from the speeches of the French ministers above alluded to. They were made in the Chamber of deputies on the 6th of Dec.

Marshal Soult, Minister of War, said that the proposed augmentation of 40,000 men was not wanted. That the government had every means to put the army in the most respectable and formidable state, and that it was persuaded *no war would take place.* Nevertheless (continued the minister) we are preparing, and taking every measure to insure success, should war break out. But I repeat, we do not require any augmentation.

M. Sebastino, minister of Foreign affairs, said "The armaments in the north are the consequence of error, and not indications of war. The ruler of Russia was told that our government was not free, that it was under the influence of a faction, but since he has been acquainted with the truth, he gives us the most explicit assurance of peace."

SUMMARY.

In the ship New-England which will sail from New-Bedford on a whaling voyage in the course of the present or ensuing week, will embark the Rev. Reuben Tinker and wife, Rev. Sheldon Dibble and wife, and Mr. Richard Johnstone and wife, to join the mission at the Sandwich Islands.—*N. Y. Obs.*

The relative strength of the parties in the Legislature of Ohio, has been tested by the election of a Judge of the Supreme Court.—Ebenezer Lane, the Clay candidate, received 55 votes, on joint ballot of the two houses, and Reuben Wood, (Jackson,) had 52.

The amount of tolls received on the Erie and Champlain canals this season, is over $1,030,000. Last year it was $795,055. Increase $235,000. The Otsego canal has yielded $12,100, and the Cayuga and Seneca cal $11,901.

Tenacity of life.—Mr. Houlton, in lecturing before the Medico botanical Society, states as a proof of the tenacity of vegetable life, that a bulbous root concealed probably for 2000 years in an Egyptian mummy germinated on exposure to the atmosphere, and grew in the ground with vigor.

The New-England Christian Herald contains a letter from Peter Jones, a converted Indian, stating that 1000 of the Chippewa Indians, and 200 of Mohawks are members of the Methodist Society, and all abstain from the use of *rum*, which this son of the forest denominates *firewater*.

Execution.—The execution of Joseph J. Knapp, jr. in pursance of his sentence, took place in the prison yard at Salem, on Friday last, at five minutes past 9 o' clock, A. M. The conduct of the prisoner was composed. He said nothing. Religious services were performed before he left the prison, by the Rev. Mr. Cleaveland, who had attended him regularly for the last fortnight. His recent conduct has been indicative of thorough repentance. We have heard, from sources which appear entitled to credit, that there is no truth in the rumors of his having made any disclosures implicating any person now living, or any other disclosures than those which were produced on his trial.—His last interview with his young and distressed wife, and also with his afflicted father took place on the evening before the execution. The distress of such a parting can be better imagined than described. The body was cut down after being suspended half an hour, placed in a coffin, and carried into the prison.—*Bost. Recorder, January 5.*

NOVEL LAW CASE.—The Cincinnati American of the 22d ult. gives the report of a trial for perjury, which was lately determined in the Court of General Sessions in Hamilton county, Ohio, and which exhibited a degree of rancor, and vindictiveness on the part of the prosecutor, to which it would be difficult to find a parallel, in the legal annals of the present age. It was, as already mentioned, an indictment for perjury against J. L. Chapman, a young student of medicine, who had lately made a runaway match with the daughter of Richard S. Wheatly, who was the prosecutor! It appeared that Wheatly, the prosecutor, resides in Lousiville, Kentucky, and Chapman, the son-in-law, in Cincinnati.—The latter became acquainted with the daughter of the prosecutor, in August last, at the mansion of a common acquaintance on the Kentucky side of the river, near Cincinnati, where she was on a visit. Being mutually pleased with each other, he prevailed on the young lady to come to Cincinnati and "get married." The law of Ohio requires that (when the consent of the parent is not given) the young lady must be 18 years of age before she can marry. It also enjoins that a license be procured from Clerk of the Court before the marriage can be legally celebrated In obtaining this license, the defendant made oath, to the best of his knowledge and belief, that his intended wife was 18 years of age. And it was for taking this oath, albeit with that limitation, that Wheatly instituted the prosecution for perjury against his son-in-law. The cause excited great interest in the public mind, and produced, as was quite natural, "very general indignation against the prosecutor."

On the part of the state it was satisfactorily established that the lady was but 17 years of age; also—that she had so stated her age in the presence of defendant: it was given in evidence that she had, in his presence, stated her age to be over 18 years; and that when the officer went to arrest the defendant, a few hours after the marriage; she exclaimed, as soon as the case was made known, "it was not his fault, but mine." It was also proved that her appearance indicated at least 18 or 19: and further, that the prosecutor had made a proposition to defendant that if he would "make over his wife's property to him, Wheatly, the prosecution would be dismissed." It was also given in evidence, that Wheatly, the father-in-law, in answer to the expostulations of a friend against persisting in a cousre, which, if successful, would send the defendant to the penitentiary, where his daughter would undoubtedly follow her husband, rejoined, "that he did not care if she went to——, so that he could punish Chapman!"

The young lady is represented as quite pretty and engaging in her manners; and "at the examination before the Mayor," says the Cincinnati American, "she exhibibted the deepest distress at the unlooked for event, and clung, with streaming eyes and all the fondness of a devoted wife, to the neck of her husband, protesting his innocence, and the cruelty of the prosecutor."

The trial lasted a whole day, and the jury, with true feeling as well as justice, after an absence of five minutes, returned a verdict—*Not Guilty.*

MARRIED,

On the 13th inst. by the Rev. S. E. Blackburn, Mr. JOSEPH PERKINS, of Garrard county, to Miss MARY ELLIN, daughter of Mr. H. P. Thomas, of Mercer county, Ky.

DIED,

In this county, on Saturday the 22d inst. PAULINA H. BOSWELL, aged 4 years, daughter of Mr. George Boswell, of this place.

At the Upper Blue Licks, Nicholas county, Ky. on the 8th inst. Mr. ROBERT LOCKRIDGE.

On Monday the 27th day of December last, at the head of Opequan, her residence, in Frederick county, Virginia, Mrs. ANN GLASS, relict of the late Rev. Joseph Glass, and for many years a pious and exemplary member of the Presbyterian Church.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

FROM THE WESTERN [ILLINOIS] OBSERVER.

Mr. Editor,

The following beautiful lines were addressed to Mrs. ———, when about to leave her dear paternal home, and the loved scenes of childhood and youth, to accompany her husband (a Missionary) to the "great valley of the West." They entered the field of their future labor the past summer, and are now, as we hope, successfully engaged in the promotion of the Redeemer's cause in this State.

'*She hath done what she could.*'—Mark xiv. 8.

'Tis not by strength of nerve alone, 'tis not
By might of human arm, Messiah gains
His conquests—then, indeed, might woman, weak,
Dependent woman, well despair to win
The gracious Saviour's notice of her work
Of feebleness. But *now*, be but her *wish*
Compassionate, her aspiration pure
And humble, God accepts his weakest child's
Endeavours to do good, and bids you all
Press on to win tha prize of faithfulness—
"Well done! thou good and faithful servant!"

The West, the great and famished West that calls
For some to break to them the bread of life,
Hath God allotted, for your earthly home,—
The *richest, fairest, happiest land*
Beneath the arch of Heaven. What wants
It more, except to be "Immanuel's land,
The dwelling place of righteousness!" The tears
Of many a wandered child of God
In that far land, who long has sat in darkness
And the shadow of the grave, will flee away
For joy, at thy approach. "*Do all thou canst*,"
And many a prayer for that neglected clime
Shall follow thee from this blest land of God:
And oft the glorious "Sun of Righteousness"
Shall shine with heavenly light and hope upon
That tract, where went the young and self-devoted
Messengers of love, to plant Messiah's cross.

Think not upon thy frail and feeble strength,
For Judah's God is strong. The broken heart
To bind; the sick and sorrowful to cheer;
To teach affliction comfort; *these* are works
Where woman wins the glory of her Lord.
To tell the tale of Jesus' love, and life,
And death, in winning style of woman's speech;
To seek and bring the wandering child of vice
Within those "Sabbath Schools" where God has shown
His word, his power to touch the *youthful* hearts
Of sinners; and to aid thy "*chosen friend*"
In all the toils and trials of a life
Of love—is your high call, and privilege.

Go! then, my friend, where duty calls—go! fight
The fight, and run the race, and keep the faith
The great Apostle kept, and wear with him
The crown of life above. There Newell, young
And sainted, rests: her brief and bright career
Is closed on earth. There, Judson too, who toil'd
Her day of wo in India's heats; her heart
With anguish, often wrung; her faith approved;
Her love unfailing;—now has found her home:
Her last, long hoped, eternal home! Arrived
In glory, now they wait the time to sing
Glad welcomes to their suffering sisters here!
Till then, farewell! *till then* we meet no more.

MISCELLANEOUS.

[From the New-York Observer.]

STUART'S PRIZE ESSAY.

Professor Stuart's Essay on the use and traffic in spirituous liquors, which we announced last week as in the press, is now published and for sale. A copy-right has been taken out by the proprietor, and we do not feel at liberty, therefore, to make long extracts, as we originally intended. We shall confine our quotations to two or three paragraphs.

Mr. S. maintains, as we have already stated, that the Bible sanctions the principle that the churches of Christ have the power to debar from their communion not only the intemperate themselves, but those who use or traffic in ardent spirits. With respect, however, to the expediency or duty of exercising this power, Mr. S. says:

"The inquiry which stands at the head of this Essay, respects those only who may *in future* apply for admission to the communion of the churches. Of course I shall confine myself within the limits of this question, as it regards *the exercise* of this power in future to exclude such applicants; of which power we have seen that the churches are possessed. It must, on the whole, be regarded as discreet to confine the question, for the present at least, within the bounds to which our inquiries limit it. Every reflecting man, who is acquainted with the history of the efforts now made to check intemperance, knows that they are almost entirely of recent origin, as to any great extent or energy. It is not until quite recently, that the public have been in possession of the requisite information on the subject of alcoholic liquors. Most of the actual members of all our churches, have entered into covenant with the respective churches to which they belong, or have come to their communion, without any expectation of being excluded on the ground of using ardent spirits or of trafficking in them. To insist *now* that they should adopt this principle on penalty of excommunication, would seem, at least, to wear the aspect of severity, or of making an *ex post facto* law. To use intoxicating liquors to a certain extent, and to traffic in them, was not deemed an absolute immorality, a few years since, by any church in our land. Principles in opposition to this, were indeed held by some individuals here and there, and partially sanctioned by the theory of discipline in some Christian communities. But as really practical matters, to be strenuously urged and fully carried into execution, I am unable to learn that they were any where maintained, to any considerable extent. Most certainly, a strict and full view of this subject, in all the prominence with which it now stands before the public, was no where taken by any considerable body of men among us.

"It is one question, then, whether those who joined our churches under the former state of things, are to be excluded from them, because they may use intoxicating drinks, or traffic in them; and another question whether *future* members should renounce this use and traffic. The former question turns on the inquiry, whether an attempt to *exclude* such persons will not be productive, on the whole, of more harm than good? And in regard to this, I see no way to decide it, but for each church to judge for itself. Where there is a great majority of any church in favor of entirely prohibiting the use and traffic under consideration, this may, for the most part, be safely done, provided it be done with moderation, and forbearance, and gentleness, and in a truly Christian spirit. Where there is not such a majority, it is better to wait with patience for more light, and for more unanimity, than to disturb the peace of the church by strenuously urging rigid measures."

With regard to the spirit which should be manifested by those who attempt to reduce his principles to practice, Mr. S. has the following remarks:

"Let all be undertaken in the spirit of Christian meekness and of brotherly love. Meekness is not only consistent with firmness, but very generally the concomitant of the highest firmness. Let all who act in churches, beware well that they do not introduce other evils as great as the one in question, by endeavouring to expel this. *Patience* will be necessary in many cases. Where a minority in a church take the ground of total abstinence, or only a small majority do so, and the rest of the church remain unconvinced as to the duty under consideration, the advocates of abstinence should be patient. Hundreds, yea thousands, are now firm and decided in favor of abstinence from all intoxicating liquors, even those which are so in the slightest degree, who, not more than two years since, entertained entirely different views of this subject. Others are like them. More light is pouring in, every month and week. Men of all classes, Christians and Anti-Christians, are becoming the advocates of temperance. Let Christian brethren, then, have patience and learn to hope for the best, in cases where unanimity among them does not exist. The strenuous advocates for total abstinence need make no compromise of their sentiments; they ought to make none. But then, if they look back, and see what they themselves were, only a few months since, they may learn to have patience with others. The time is coming when those who use intoxicating liquors or traffic in them, will not be able to lift up their heads in a Christian church which has any good claim to elevation and purity of character. They will be as really and truly stigmatized on account of unchristian conduct, as those who are guilty of vices that are now deemed palpably disgraceful. I verily believe this. Every thing tends to confirm such an opinion. But let not any church, by imprudent or injudicious measures, retard the approach of that day. May God in mercy speed the time when it shall dawn! But may he, in the same mercy, keep his churches from imprudent or injurious measures, and from every thing that will mar the peace which they ought to enjoy!"

We offer no comment at present upon these extracts. We give them as the opinions of a divine of great reputation for Biblical learning, who has devoted much time to the study of this subject, and whose work will doubtless be widely circulated and produce a great effect on the conduct of Christian churches throughout the United States. We hope that every Christian will take the matter into serious consideration, and come to a decision as to his own duty, in full view of all the light which may be thrown upon his path; and we hope especially, that the spirit which Mr. S. recommends, will be carefully cherished by all the members of our churches. The harsh and intemperate language which is sometimes used by the professed friends of Temperance, in speaking of those who do not come up to their standard, is in our view, as truly unchristian, as the conduct which they denounce.

EXTRAORDINARY CIRCULATION.—We understand that 200,000 copies of the Tract, *Dickinson's Appeal to American Youth on Temperance*, has been distributed during the past year.—*Ib.*

CHANGES OF THE EARTH'S SURFACE.

GULF OF MEXICO.—The great gulf of Mexico may be considered as approaching to the condition of a vast lagoon; the flat projecting head-lands of Yucatan and Florida—together with the immense submarine shoals by which they are prolonged two-thirds of the way, at least, across the entrance of the gulph—being the extremities of the vast bar which is in process of formation by the action of the great intertropical current. This powerful stream, driven by the trade winds across the Atlantic, and along the north coast of South America, where it becomes charged with an enormous quantity of sediment brought down by the rivers Amazon and Orinoco, the sweepings of half the South American continent, is heaped up at the mouth of the gulph, and deposits there most of its suspended matter, escaping laterally through the canal or Bahama, with a fall which communicates to it a rapidity of four miles an hour. Much of the silt received by the gulph-stream from the waters of the Amazon is also thrown up on the coast of Guiana, where immense tracts of new and prodigiously fertile land are forming; much also is left in the Caribbean sea, on the shores of Trinidad and Honduras, which are annually gaining in extent. When a lagoon has been entirely separated from the sea, with the exception of the channel kept open across the bar for the discharge of the rivers that flow into it, its subsequent filling up must be the work of these rivers alone, and will proceed more or less slowly, according to the quantity of matter they bring down. Thus the lagoons at the mouths of the Rhone, the Po, the Nile, and those of Prussia, the coast of Languedoc, and in the interior of the Mexican gulph into which large rivers enter, are rapidly filling up; while many others in the same geographical situation, but which receive very little water from the land, are not perceptibly diminishing in area.

INFLUENCE OF THE WINDS.—Winds often assist in the formation and increase of *bars*, by drifting the sand of the shore up to higher levels than it would otherwise attain, and sometimes into hills of considerable elevation, three hundred feet or more, as the Dunes of the north coast of France and Holland, of Norfolk, Cornwall and Moray. But unquestionably the greatest example of the transporting power of winds, is the *sand-flood* of Africa, which, moving gradually eastwards, has overwhelmed all the lands capable of tillage west of the Nile, unless sheltered by high mountains, and threatens ultimately to obliterate the rich plain of Egypt. It would seem that the formation of the vast central desert of Africa, the Zahara, may have been effected through the constant westerly winds drifting along the sands which are thrown up on the shallow shore on both sides of Cape Blanco, by the powerful and dangerous current well known to set in upon it. The time required for so apparently trifling a power to overwhelm such an extensive tract, is as nothing in the calendar of Nature, however great it may appear when measured by the standard of human chronicles.

SANDBANKS IN THE OCEAN.—The fragmentary matter carried away by marine currents and spread widely over the bed of the ocean, must infinitely exceed the deposits of rivers. The bed of the German Ocean which is the common receptacle of the detritus swept away from the eastern coast of Britain, the mouths of the Rhine, Maes, Scheld, and Elbe, and the shores of Holland, Denmark, and Norway, is encumbered to an extraordinary degree with sand-banks and shoals, as appears from Mr. Stevenson's detailed and very curious survey. "The Dogger-bank alone is three hundred and fifty miles in length, and the principal shoals united occupy an area equal to one third of Great Britain." Their average height is seventy-eight feet, according to Mr. Stevenson; so that, assuming them to be uniformly composed to this depth of drift matter, they would cover the whole of England and Scotland to the thickness of twenty-eight feet. A great portion of these banks consists of siliceous sand mixed with fragments of shells and corals, ground down, the proportion of these calcareous matters being very great. The drift carried eastwards by the great current of the Mediterranean is deposited on the shores of Syria and Asia Minor, as strata of *stone*, not of loose materials, owing to the abundance of carbonate of lime held in solution by the streams and rivers which here flow into the sea. It is the opinion of M. Girard, one of the *savans* who accompanied Napoleon's expedition to Egypt, who was employed on the survey of the ancient canal of Amrou, communicating between the Nile and the Red Sea, that the isthmus of Suez itself is merely a bar formed by the deposition of this current and of the Nile, and that the two seas were formerly united. It is certain that the isthmus is daily gaining in width by the accession of fresh deposits on the shore of the Mediterranean.

[From the Norristown Free Press.]

A SATURDAY EVENING THOUGHT.

BY A LADY.

Another week has fled? And let us inquire what has been our occupation during the silent but swift progression of that "little time." Has any object of charity presented itself, and have we wiped the tear of sorrow from the eye, and satisfied the cravings of poor human nature? Or has the mind been tuned in praise to the Source of all Good, for his many bountiful blessings and mercies? If this has been our employment—our conduct—how sweet the consolation! how delightful the mind! and how calm the conscience! The SABBATH ushers in to us a holy holi-day, when the body will rest from its labors, and the mind be industriously, and without interruption, employed in tracing and meditating on the delightful promises and offered mercies of a "Crucified Redeemer." In despite of the frowns of fortune, the sneers and scorn of an ungrateful world, our life glides away as the smooth, unruffled stream, which meander amidst the hills, and is sheltered from the rude storms by the "craggy mountain's side," until it is at last made to flow into the Great Ocean of eternal happiness reserved for the good of this world. What a subject for contemplation and instruction! Let us always act as though our fellow beings saw us, and think as though God knew our most secret thoughts. Let us employ the "brief space of time" allotted to us here on earth, in striving, with the most unwearied assiduity, to find out, and walk in, that narrow path which leads to life everlasting

It is wholesome to the mind and soul to call ourselves frequently to an account for the past life—the years, the months, the weeks, and the days we have passed on this "terrestrial ball." When the Sun is about "dipping herself in the western wave"—the ruddy streaks in the west are begginning to grow dusky—the week seems fading away—and when the Sabbath begins to dawn—this is the time for reflection, for inquiry.

What thoughts occupy the mind of those who live to do good and expect to be happy? A week is past—and let my thoughts trace back its business—and let conscience pass a faithful sentence. Let us improve the present moments, for the future may not be ours. Ere to-morrow's sun shall have shed her glorious rays upon this earth, we may have passed away, and be numbered among the things which once existed.

MEDITATION.

"*Seen of Angels.*'—1 Tim. iii. 16.

Angels of mercy! Ye saw Him leave His seat of glory above, and descend to the meanest and most wretched of His worlds. Ye were in attendance, when He stooped from the height of His power, and was born in a stable at Bethlehem! Ye were with Him in the vast howling wilderness, when the dark hour of temptation had passed, and he was left alone. Ye were with Him in His retirement, in the secret and fervent pouring forth of prayer, such as never man prayed. Ye were with Him in the garden, when His agony was hard upon him, and even His pure soul seemed to shrink from the trial before Him. Ye were with Him in His hour of desertion and mocking, of scourging and death! And ye were with Him in the sepulchre, and ye saw the stone rolled to the door—the guard set, and ye heard the last call answered—the last watch-word given.

Angels of glory! Ye saw Him burst the bonds of the tomb, and rise triumphant! Ye saw Him chain to his infernal den the king of hell, and seize the keys of death and the pit! Through your shining ranks he passed on His way to His Father's mansion! Ye have seen that glorified body which was pierced for man! Ye have bowed before Him in heaven! Ye see Him now above, all lovely as He is, and cast your crowns before His throne, and give Him blessing, and honor, and praise, and power, for ever and ever.

O then for your tongues to describe His sufferings! O for your harps to celebrate his glories!—*London Christian Guardian.*

INTERESTING ANECDOTE.

The following anecdote is related in the American Citizen, a paper published in Utica, N. Y.—

"The meeting [at the Lyceum,] on Friday evening, was favoured with an address from Wm. H. Maynard, Esq. on the importance of such associations. He dwelt particularly on education as the business of a man's life, and related some interesting facts which had come within his own observation, illustrating the successful attainments of self-made men. One of these we will relate. Mr. M. gave it with diffidence; but (having been requested by a member of the Lyceum to relate it) it was too good to be withheld from motives of personal delicacy.

"In December, 1807, Mr. M. was teaching school for a quarter in the town of Plainfield, Mass. One cold blustering morning, on entering his school room, he observed a lad that he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. M. He was fifteen years old; his parents lived seven miles distant; he wanted an education; and had come from home on foot that morning, to see if Mr. M. could help him contrive how to obtain it.

"Mr. M. asked him if he was acquainted with any one in the place? "No." "Do your parents know any person here?" "No." "Can your parents help you towards obtaining an education?" "No." Have you any friends that can give you assistance?" "No." "Well, how do you expect to obtain an education?" I don't know, but I thought I would come and see you." Mr. M. told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy; and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services out of school. He gave himself diligently to study, in which he made good, but not rapid proficiency, improving every opportunity of reading and conversation for acquiring knowledge; and thus spent the winter.

"When Mr. M. left the place in the spring, he engaged a minister, who resided about four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home and pursued his studies.

"It is unnecessary to pursue the narrative further. Mr. M. had never seen the lad since. But this was the early history of the Rev. JONAS KING, whose exertions in the cause of oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and the philanthropist, and shed a bright ray of glory on his native country."

JOHN BUNYAN.—Coming once out of his pulpit, some of his friends went to shake hands, and tell him what a sweet sermon he had delivered. "Aye," said he, "you need not remind me of that; the devil told me of it before I was out of the pulpit."—*Southey's Life of Bunyan.*

[Correspondent of the National Intelligencer.]

EDUCATION.

It was finely and forcibly said in the rhetorical language of the venerated Stoughton, 'that God sifted a whole kingdom for the wheat which was sown in the American wilderness.' That seed was not confined to New-England. It has been scattered broadcast over the now fair and flourishing domain which we proudly call our Country. It has shot up, not thinly, but luxuriantly, and in evidence of its effects, we have only to point to the innumerable seminaries of elementary and general instruction; to the schools and academies, the colleges and universities, which, dispersed through the Republic from Maine to Florida, constitute the glory of our beloved land.

Nor are they less our defence than our glory. Knowledge is power. A people generally enlightened cannot be enslaved. Other eyes may look with complacency upon our national fortresses; upon our armaments, naval and military: for my own part, I contemplate with livelier satisfaction, and more assured convictions of their efficiency to the end in view—our security and repose as a people—the institutions of learning, which, in every gradation of excellence adapted to the age, the capacities, the wants of the rising generation, abound in our land. I am no enthusiast: I am neither a pedagogue nor bookworm. But I hazard nothing in saying, that the humblest village school house is a little bulwark of our country's liberties. Our seminaries, small and great, for the diffusion of useful knowledge among all classes of the community, collectively present an impregnable wall of defence. Whilst these remain, no Agamemnon, no Achilles will be able to take our city. It will abide in fearless security, and unshaken, indissoluble strength.

THE GRAIN OF MUSTARD SEED AND THE TULIP ROOT.

A small grain of mustard seed being thrown by accident near to a large tulip root: 'How durst you,' says the insolent neighbor, 'take rank with a tulip!' 'My dear Sir,' replies the grain, 'forgive the chance which brought me here, and let me rest in peace. My life, at present, is dull enough, but if you will permit me to stay, I promise you by and by a sheltering shade for yourself or your family.'

People of easy fortunes discourage a budding genius; the latter, not in the least attentive to their arrogance, suffers without complaint; foreseeing, that when he is arrived at his full growth, their walk, compared to his, will be but a mere *crawling*.

A NOBLE SENTIMENT.

I have ever had in my mind, that when God should cast me into such a condition, as that I cannot save my life but by doing an indecent thing, he shows me the time is come wherein I should resign it; and when I cannot live in my own country but by such means as are worse than dying in it, I think he shows me, I ought to keep myself out of it.—*Algernon Sidney.*

MUSIC AN EXPENSIVE ARTICLE.

Mrs. and Miss Sterling, who give instruction in Singing and on the Piano Forte, Philadelphia, have removed to No. 236 Spruce Street, between 6th and 7th streets. Their terms are as follows:—Forty dollars per quarter, three lessons a week, of which one can be given in singing if preferred. Thirty dollars per quarter, two lessons per week in singing or playing. Fifteen dollars per quarter, two lessons a week in playing in the class. Twenty dollars per quarter, two lessons a week in playing, and one in singing, in the class. Miss Sterling is unquestionably without a rival here, in skill and brilliancy, as a piano forte player. Her terms are not higher than those of other teachers of the first order. She undertakes not only to perfect proficients, but to form beginners; and no one can be better qualified for either purpose.

BREVITY.

Short speeches, short stories, short courtships; a wise man will always *be short* in these things. I never knew a short sermon that was not more liked for it—a short story that had not the more pith in it—or a short courtship that was not more fortunate than a long one. I showed a lad who had been running after his sweetheart two years, old cousin Jeremiah's long purse, which measured half a yard, and had but a single six-pence at the bottom—he borrowed it to take down to Charlotte, and they both took a hint from it, and got married at once.

Tell all the story-tellers and speech-makers, tell all manner of good people, how pleasant a thing it is to *be short*.—[Oliver Oakwood.]

A drunken Scotchman, returning from a fair, fell asleep by a road side, where a pig found him, and began licking his mouth. Sawney roared out, "Wha's kissin me noo? Ye see what it is to be weel liket amang the lasses!"

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street, Lexington, Ky. June 20, 1826.